



THE
FALLOF

King Nabuchad-
nezzar.

Dan. 4. 28. 29. 30.

By Henrie Smith.



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TO THE
HONORABLE THE LORDS OF THE
COUNCIL OF THE KINGDOM OF GREAT
BRITAIN

AND THE COMMONS OF GREAT
BRITAIN IN PARLIAMENT ASSEMBLED
IN ANSWER TO A RESOLUTION
PASSED IN THE HOUSE OF COMMONS
ON THE 14TH OF MARCH 1851
RELATIVE TO THE
PROPOSED ACQUISITION OF
THE LIBRARY OF THE
HONORABLE THE LORDS OF THE
COUNCIL OF THE KINGDOM OF GREAT
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BRITAIN



Dan. 4 28.

- 28 While the word was in his mouth, a voice came from heauen, saying. O King Nabuchadnezzar, to thee be it spoken, thy kingdome is departed from thee.
- 29 And they shal driue thee from men and thy dwelling shall be with the beastes of the field, they shall make thee to eat grasse with the Oxen, and seuen times shall passe ouer thee, untill thou knowest that the most highest God beareth rule ouer the kingdomes of men, and giueth to whomsoever he will.
- 30 The verie same houre was this thing fulfilled vpon Nabuchadnezzar, and hee was driven from men, and did eate grasse as the Oxen,

The Fall

*Oxen, and his body was wet with the
dew of heauen, till his haire were
growne as Eagles fethers, and his
nayles as birdes clawes.*



Rom the 26. verse,
to the end of this
chapter, is layde
downe the pride,
fall, and restitution
of Nabuchadnezzar.

The two first verses are like a banner of his pride, which shew him in his ruffling as it were in the aire, before he knewe God, or himselfe. The three next verses are the discoverie of his shame, which shew him in his miserie, as it were groueling on the ground, after God had cooled his courage. The foure last verses are the celebration of his recouerie, which shew him in holines,

lines as it were rapt into heauen, & singing with the saints for ioy, that God had brought him vnto his knowledge, thogh it were through shame and trouble, and losse of all that he had seuen yeeres together. Of his pride we haue heard already: yet because we are friends to vices, as we are to men, so long as they prosper and flourish, but when they decay and fall, then we shrink away, and are ashamed of them: so it may be, if ye could see pride take a fall, though yee loue her well yet ye would forsake her, like a banquerout, when yee see that she can pleasure you no longer. Therefore ye shall see Nabuchadnezzar vpon his secte againe: before you beheld him vpon his knees, that when ye see what a king he was in his galleries, and after find his ser-

uants in his palace, and his subiects
in his throne, & himself like a beast
in the wildernesse, God may giue
you heartes to thinke a little of this
sinne, what it is which cost so dere,
and is as common now in euerie
house, as it was then in the Kings
court.

After twelue moneths (sayth Da-
niel) that is, twelue moneths after
GOD had warned this king by
dreames and by Daniel, to repent
his sins, he was strouting in his gal-
leries, and thought what sin should
bee next, as though hee had neuer
heard of dreame or Prophet.

By this computation of sinne,
wherein the moneths are obserued
so exactly, howe long Nabuchad-
nezzer rebelled after hee was war-
ned, Daniel shewes what a recko-
ning God keepes of our moneths,
and

of Nabuchadnezzar.

and weekes and daies, which hee
giues vs to repent, as he did to Na-
buchadnezzar, & what an account
wee shall make of them, as Nabu-
chadnezzar did, though we count
no more of our age then the childe
doth of his youth, & haue done no
more of our taske at twentie then
when we were but ten, nor at thir-
tie then when we were but twenty,
nor at fortie then when wee were
thirtie, yet we shall giue account of
mo hours in the day of iudgement,
& it shall be heauier to the old than
to the young, to you which haue
the word, then to them which want
it: and there is great ods betweene
Nabuchadnezzar and vs, for hee
which challenged Nabuchadnezzar
for twelue moneths since hee
was warned, may challenge vs of
twelue yeres since we wer warned,
and

and yet wee looke not for so great punishment as fel vpō Nabuchadnezzar for twelue moneths. Daniel names three twelue moneths, as though he would speake of a great matter, and shewes how worthie Nabuchadnezzar was to be punished, because he might haue reformed his life since he was warned: for there were twelue moneths betweene his dreams and his banishment. But that yeare wherein hee had so manie warninges and teachinges, was as vaine as the rest, and vainer then the yeares before: for now he should haue bin a mourner like the king of Niniue, whē Ionas threatned destruction vnto them.

But like a victor of a countrie returned from battell, to solemnize his triumph, first hee decked his pallace as braue as himselfe, and then

then hee walkes his stations in it,
and when he hath set all things be-
fore him, which might make him
forget God, and hoist himselfe
in pride, like a serpent that would
burst vnlesse he discharged some of
his poyson, hee breaketh out and
saith, *Is not this great Babel, which
I haue built by the might of my power,
for the honour of my maiestie?* Where-
in obserue first what a glorious
opinion this vaine king had of
his vaine buildinges. Secondly,
how that hee names himselfe the
founder of them, as though he had
done all without an helpe. Third-
ly, that in all his workes hee sought
nothing but vain-glorie, as he wit-
nesseth against himselfe, saying:
*which I haue built for the honour of my
maiestie, not for the honor of Gods
maiestie, but for the honour of my
maiestie.*

Math. 24

maiestie. So first that which hee
should haue contemned, as Christ
did the beautie of the temple, hee
admired it, and nothing seemed

2

so glorious to him, as that which
made him shamefull to God. Se-
condly, that Citie which was built
by *Semiramis*, he arrogateth to him
selte, and neuer ioyned the chiefe
workemaister with him, but saith
*which I haue built by the might of my
power*, when hee should haue sayd,

Isa. 127.

by the might of Gods power. For
vnlesse God build the house, the

1.

Kin. 4

builders (saith Dauid) buildeth
but in vaine.

10.

Lastly, that which hee should
haue builde for the honour of
God, as the man built a chamber
for the Prophet, he builded for his
own honor, as our *Nabuchadne-
zers* do. Therefore when al his plea-
sures

of Nabuchadnezzar.

fures were prepared like a feast, and he came to sit downe at the banquet, it happened to him as to the churle in the Gospell, after hee had filled his barnes, when hee came to sing in his hart, be merrie my soule, that night his soule was taken from him and the deuills made merrie with it in hell: so hee had feathered his nest, and beganne to crowe vpon his roose, *Is not this great Babel, &c.* As if hee should saie, Now Nabuchadnezzar, make thee merrie, that houre his honour was taken from him, for a voice came downe from heauen like the terrible hand which wrote vpon the wall, when Baltazar sate at his banquet, and dasht his pride vpon such a rock, that within an houre all his pomp and pleasures and treasures, suffered such a shipwracke, that his
fall

The Fall

that his fall was more admired of all, than his glorie and buildinges were admired of himselfe. Thus all the ioy, and pleasures, and glorie of pride are spoken with a breath, and stopt with another.

You haue heard what the voice spake from earth, now you shall heare what the voice sounds from heauen. These three verses following declare this Kinges fall, when and how, and from whome it was. *While the wordes were yet, &c.* there is the time. *A voice, &c.* there is the iudge. *O king, &c.* there is the arraignment, *Thy kingdome, &c.* there is the iudgement, *He was drinen from men, & lined with beasts in the wildernes, till his haire was grown like Eagles feathers.* There is the execution and maner of his punishment. First of time, *While, &c.*

As

of Nabuchadnezzar.

As Daniel obserued the time when Nabuchadnezzar sinned, so he obserueth the time when Nabuchadnezzar is punished, as if God had lien in wait to catch him in his words, & take him at the trip: euen as hee watched Lots wife, when she looked backe, and transformed her into a pillar of Salte, so soone as shee looked behinde. So now the Lord laies as it were in the scout, to watch when Nabuchadnezzar spake treason, and to apprehend him vpon it. *O Nabuchadnezzar*, thou hast vaunted these twelue moneths, since I warned thee, and I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vauntest thou still? Surely, thou shalt scape me no longer, I will not heare a worde more against mine honour: so hee cut him

Ge. 14. 3

The Fall

cut him off while the wordes were
in his mouth, and propundeth the
wordes of iudgement against him.
If you marke the time when the
voice spake from heauen, you may
see three wisedomes of God, first
God takes him in his fault, that hee
Kin. 13 might see his fault, as Ieroboam was
4. stroken when hee stroke the Pro-
phet, that he might knowe why he
was stroken. Then he takes him so-
denly, because hee contemneth his
warning, as the fire came vpon So-
Gen. 19 dome while they contemned Lots
24 warning. Thirdly, God takes him
where he is pleasantest, & lustiest, &
safest, in his pallace, which was lyke
a castle, as hee tooke Herod, when
Acts. 12. his gard stod by him, that he might
23. see that nothing can garde him
from God, but God must garde
him from danger, or else Princes
be

of Nabuchadnezzar.

be not safer than subiects: so thogh
a man sin often, and steale his sins
as it were without punishment, yet
at the last he is took napping while
the wickednes is in his hand: as the
Iewes were, while the quailles were
in their mouthes, and his day is set
when he shall pay for al, whether it
be after twelue moneths, or twelue
yeares, whensoever it commeth, it
will seeme to soone. Vengeance
doth stay till sinne be ripe, & watch
the time when they are most occu-
pied: then iudgement steps soorth,
like the Angell to stoppe Balaam
in his way. Because the punish-
ment is more terrible and greeuous
when they looke not for it (for the
worst that is, with like Balaam to
die the death of the righteous)
therefore God will crosse them in
that: though they prosper alwaies

B

before

Num. 11

33

Num. 22

22

The Full

before, yet their endes shall bee a kinde of iudgement vpon all theyr lyfe, and a prophesie of torment, for all men to see what becomes of the wicked after death, that they may feare to bee lyke vnto them.

As when we see some stricken dead while they forswear themselves at the barre: some fall downe vnder the table, while they sit swilling at the wine: some stricken dumbe in the pulpit, while they preache vnto truths: euen as the Philistines were slaine while they feasted: and as

Act. 12

23

1. Kin

13.4

Herod was shamed while he vaunted: and as Ieroboam was stricken while he stroke. What doeth this teach vs, but that our finnes depart from vs, so soone as they are done, vnto the iudge, and there they accuse vs, as Cains murder cried out against him, so soone as hee slewe

his

his brother, I know thy words, saith Gen. 4
God : hee may saie, I knowe thy Reu. 3
wordes and thy thoughts too. For 15
Iudas coulde not goe so closely a-
bout his trecherie, but that Christ Mat. 26
did knowe when his thought en- 14
tered into his heart, and hearde 15
when hee conferred also with the 16
Scribes, and sawe likewise when
he tooke the bribe, though he kept
a time to punish him, as hee sayth
in the seuen and thirtie Psalme the
second verse : When I see a con-
uenient time, then will I execute
iudgement.

Now the time was come, when
this king should be made an exam-
ple vnto all other kinges after him,
to amend their liues and reforme
their realme. When the Prophet
commeth from God vnto them,
to tell them what they should doo,

The Fall

when dreame & Daniel had done
what they could: nowe God calles
foorth his iudgementes and bids
them see what they can do, & com-
mands them to chase *Nabuchadnezer*,
vntil he haue lost his kingdom,
vntill hee be driuen out of his pal-
lace, vntill hee be fled into the wil-
dernes, vntil he be degenerat like a
beast, vntill his subiects & seruants,
and pages, make their sport, & gaze
and wonder at him, like a foole
which goeth vnto the stockes, or a
trespasser, which is gazed at vppon
the pillorie: So this king was de-
based, when God heard him but
vaunt of his buildings.

Therefore let vs take heede, and
be carefull, after what sorte wee
speake, and what wordes slip from
vs, least God take vs in our lies, or
othes, or slanders, or ribauldrie, as
he

of Nabuchadnezzar.

he took *Nabuchadnezzar*, when his
toong walked without a bitt: for if
he had supposed that God had bin
so neare, and that hee would haue
answered him as hee did, hee
would haue held his peace, and laid
his hand vppon his mouth, rather
then pay so deare fo. a vaine word,
which did him no good when it
was spoken.

The second note is of the iudge.
A voyce came downe from Heauen: the
controuling voice came downe
from heauē. God is most offended
with our sinne: for *Nabuchadnezzar*
might haue spoken more than this,
before any other man: and no man
could controll him, because he was
a king: and kings delight in greater
vanities than buildings, yet no man
saith, why doest thou so: because
Salomon sayth: *He which repeateth*

Prou. 1

The Fall

a matter separateth the Prince, that is,
he which tells Princes their faulte,
maketh them his enemies : there-
fore since Iohn Baptist died, onelie
God is lefte to reprove almost all
that sinne by authoritie, yet one is
in heauen hath an eare & a tongue,
and cheeketh the king as boldly as
euer the king checketh his subiects.
When the voice from earth spake
vainely, the voice from heauen
spake iudgement. Heere is the king
of heauen against the king of earth,
the voice of God against the voice
of man : a diuine wrath, warring
with a humane pride : the fire is
kindled, woe to the stubble. The
Lord of hosts is in arms against the
Lord of Babel, and begins to laie
hands on him, and to thrust him
out of his throane. First hee rattles
him like a thunder, *O king Nubu-
chadnezzar*

chadnezzar, as if he should saie. for all thou art a king, thou shalt see whether another be aboue thee. Now garde thy person, now defend thy honor: for he whom thou hast despised, threatneth to take thy kingdom from thee: go now & walke in thy gallery, fetch one turne more before thou be turned out of dore, and walke with the beastes in the forrest. Now hee comes to the arraignment, & cals him to the bar, *O king Nab. to thee be it spoken*: he was neuer called king with lesse reuerence, nor had such pay for sinne in all his raigne. God giues him his title, but he tells him his lot, he calles him king, but without a kingdom, as if he said, late king of Babel, hold vp thy hand, here a king is arraigned in his own kingdom, & no euidence giuen against him, but as though

he had witnessed against himselfe,
 as all sinners do, God condemneth
 him out of his own mouth, and to
 open his eares, hee calleth him by
 his owne name, *O king Nabuchad-
 nezzer*, as the prisoner is called whe
 he holdes vp his hand at the barre.
 Then hee pronounceth the iudge-
 ment, *To thee be it spoken*, to thee
 which aduancest thy self like God,
 to thee which wouldest not take
 heed by the dreame, to thee which
 wouldest not be warned by the pro-
 phet, to thee which didst all for
 thine own honor. Now hearken to
 thy iudgement, *Thy kingdome is de-
 parted from thee*, thou shalt be driue
 out of thy pallace, they which
 shoulde honour thee shall expulse
 thee, thou shalt raigne with the
 beasts in the defart, there shalbe thy
 dwelling seuen yeares, go now and
 stalke

of Nabuchadnezzar.

stalker in the woods, as thou didst in
thy pallaces, and when thou art
among the lions and wolues, and
Beares, looke vnto Babell which
thou hast built. Howe doth this
speech differ from Nabuchadnezzers
speeches? his wordes were but
words, but Gods wordes were, *He*
spake, and it was done. For in the
same houre that which was spoken
was done (saith Daniel) and what-
focuer the same voyce threatneth
vnto our finnes or vnto the sinner,
shall be done at first or at last. To
Nabuchadnezzar it was sayd, *Thy*
kingdome shalbe: aken from thee: to vs
it is said, *Thy life shalbe taken from*
thee: to him it was said, *Thou shalt*
be thrust forth into the desert: to vs it
is said, *Thou shalt be thrown forth*
into darkenesse: to him it was said,
Thou shalt be like beastes: to vs it is
said,

Genes

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saide, Thou shalt be like the damned. Shall not the voice spoken to vs be remembred with God, as well as the threatning menaced to him?

This voyce came from heauen, and therefore it spake home, not like them which glide by the faults of Princes, and whisper behinde their backs, as though they would reprove them if they durst, but for feare least the Prince, or Councellour, or Iudge, or Magistrate, should take it as hee meanes it, and think that he aimes at them, which makes them speake in parables, as though they would cast a vaile o-uer their reproofe, and eate their message before they haue spoken it. The holy ghost teacheth vs here to reprove, so that whosoever sinneth, may know, that thou speakest to him. Hee which speaketh from
heauen

of Nabuchadnezzar.

heauen (as this voyce did) must
speake like Iohn Baptist among the
Publicanes and harlottes, and sol-
diers, as though he went from one
to another, and saide, this is spo-
ken to thee, this is spoken to thee,
this is spoken to thee. For vnlesse
wee come neere this mortall Gods
and proude Nabuchadnezzers,
as neere as Elias came to Achab,
when hee saide, *It is thou that trou-*
blest Israel, they will post it ouer,
and thinke that thou speakest not
to them, vntill thou speakest plain-
ly, as the voyce spake from hea-
uen, *To thee be it spoken*. And then
they will reforme the matter, or
else God shewe some iudgement
vpon them, as hee did heere vp-
on this great King Nabuchad-
nezzar. Nowe the decree go-
eth foorth, that Nabuchadnezzar
shall

i. Kin.

shall be king no more. *Thy kingdom is departed from thee.* This is such a saying, as if Nabuchadnezzar had thought of it before, hee would haue wept when hee vaunted, to thinke that his honour was going from him, when he thought it was comming to him: yet his kingdom was not departed from him, & yet God sayth, *Thy kingdome is departed from thee*, because thy decree was past, which shoulde as surely come to passe, as if it were past alreadie, Therefore because we care not so long as the Prophet saith, we shall die, we shall suffer, we shal answer, he leaueth *Shall*, and sayth *Now*, as God sayd to Abimelec: *Thou art a*
 ene. 20 *dead man*, not *thou shalt die*, but *thou*
 3 *art dead*, which roused him more, then if hee had threatned him an hūdred deaths, because he thought
 that

of Nabuchadnezzar.

that he should die presently: so the holy Ghost is forced as it were to exceede, and speake more than we thinke hee shoulde speake, for the hardnes of our hearts, which heare like stones, and go like snails. If we haue but a weeke to repent, we will defer it to the last day, that we may sinne all the rest.

Therefore it was meete to say,
Thy kingdome is departed from thee.
That seeing his iudgement should not stay, hee should not stay his repentance. If this voice had saide, *Thy Babell shall sinck*, as Nemrods Babel did, it seemeth hee woulde haue thought his honour buried, but when he was stript, not only of his pallace, but also of his kingdome, what heauy newes was this vnto him, which thought himselfe equal with God, and now may not
be

be a king. But when hee was thrust among beasts to eat grasse with oxen, what a downfull was this to be brought vnder all his subiectes, which spake euen now as though there none but he: and now his seruantes seruant would not be like vnto him: So the king of kings will be honoured of kinges, as they are of their subiects, or els he wil tread vpon their crownes, and they shall heare the same at last, *Thy kingdome shall depart from thee.* Now followeth the execution of this iudgement, for Daniel saith, *The same houre all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the barre, and lead to gybbet, so this king was crowne from his throne, and turned into the wildernesse, where hee abode among wilde beastes so long, *Till his*

of Nabuchadnezzar.

his haire were growne like Eagles feathers, and his nayles like Birdes clawes.

When God began, hee made haste, it was long before hee spoke, but when he spoke, hee did it, and effected in an houre all that the dreame, and the Prophet had foretold. Then was fulfilled, *The pride of man shall bring him low* : Euen in that houre that Nabuchadnezzar aduanced himselfe more then before, in the same houre hee was brought vnder al his subiects, al his seruantes and pages : so hee which setteth vp can pull down, he which gaue can take, he which made can destroy.

Therefore let no man vaunt though he were a king of his house or land, or farme or children, but knowe that he shoulde haue nothing,

thing, if God did not regarde him
 more than other: and thinke when
 thou doest reade this storie, whe-
 ther thou be not as proude of thy
 welth, as Nabuchad. was of his pal-
 lace: whether thou be not as proud
 of thy children, as Nabuchadnezz-
 zer was of his kingdome: whe-
 ther thou bee not as proude of thy
 parentage, as Nabuchadnezz-
 zer was of his honour: whether thou
 be not so proud of thy learning, as
Nabuchadnezz-zer was of his traine.
 If thou be not so proud, then God
 doth say no more, *O king, to thee be*
it spokē, O subiect to thee be it spo-
 ken, *these blessings shall be taken from*
thee, For, hath God taken no mans
 kingdome from him but Nabu-
 chadnezzers? Hath hee taken no
 mans office from him but Iudas?
 hath he taken no mans riches from
 him

of Nabuchadnezzar.

him but Iobs: how did Antiochus
and Iulian, and Herod, and Saul,
and Athalia, and Iezabel, and Ri-
chard the third goe from their
thrones, as if God had pulled them
out by the eares: he had no respect
vnto their persons, but vsed them
like beasts, as hee did Nabuchad-
nezzar, & fulfilled his threatning.
The candle of the wicked shall be
put out. Therefore as Christ saith
vnto them which turne backe, Re-
member *Lots* wife: so I say to them
which beare high minds, & proud
lookes, and stout wordes, remem-
ber king Nabuchadnezzar, howe
God resisteth the proud. Now if
anie man long to be resolued, how
this king was changed to a beast,
he must not imagine anie strange
metamorphosis, or popish tran-
substantiation, as though his shape
were

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were altered, or his manhoode removed, or that he put on hornes & hoofe, as the Poets faine of Acteon, for the voice doth not saie that he should become a beast, but that he should dwell with the beastes. Daniel doth not saie that his head or arms, or legs were transformed, but that the haire of his head & the nailes of his fingers did grow lyke Eagles feathers, & like birds claws, as euerie mans haire and nayls will if he do not pare them. Lastly, Nabuchadnezzar sayth not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare that he was not changed in bodie, but in minde: not in shape, but in qualitie. A sauage minde came on

Genes. 4 him, like that which drove Caine
12 from the companie of men, and he

be

of Nabuchadnezzar.

became like a Satire or wild man,
which differeth not from a beast
but in shape: though hee was not
toured to a beast, yet this was a
strange alteration, to bee so chan-
ged in an houre, that his nobles
abhorred him, his subiects despi-
sed him, his seruants forsooke him,
none woulde companie with him
but the beasts. Consider this all
that aduance themselues agaynst
God and despise his word, as Na-
buchadnezzar did. Take warning
by a king, which euen now walk-
ed in his galleries, and his nobles
serued him in his pallace, with all
dishes that the aire, or sea, or lande
could affoord: now he is turned to
grasse and feede like an oxe with
the beasts in the wilderness. This
was to shew that God maketh no
more account of the wicked then

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of beastes, and therefore the holie
Ghost calleth them often by the
name of beasts : shewing how that
sinne and pleasure make men lyke
beasts, whē they haue abused their
wits often, and peruerthed their rea-
son, at last God taketh their vnder-
standing from them, and they be-
come like beastes, loathsome to
themselues and others : many such
beasts we haue stil like Nabuchad-
nezzar, who were fitter to liue in
the desert among lions, wher they
might not annoy others, then in
townes amongst men, where they
infect more then the plague. Thus
if you haue not considered the
beastlines of sin, looke vppon Na-
buchadnezzar, like a beast. If you
would see the guilt of it, looke vp-
pon wandering Cain, If thou wol-
dest see the frensie of it, looke vpon
Irautike

Genes. 4

12

1. Sa. 16.

14

of Nabuchadnezzar.

frantike Saul. If thou wouldest see
the feare of it, loke vpon trembling Dan. 5.
Baltazar. If thou wilt see the shame
of it, looke vpon Haman hanging Hester.
vpon his owne gallowes. If thou
wilt see the end of it, looke vpon 1
the glutton frying in hell. These Luke. 1
are the pictures of sin, which God 2
hath set for a terror before vs: like
the piller of salte, or Achans sepul. Gene. 1
chre to speake to vs. Take heed by 2
those, when I haue warned you, as Iosua. 1
I warned them, I will punish you, 2
as I punished them.

This is the Epitaph, as it were,
which God ingraueth vpon Na-
buchadnezzers sepulchre.

*Be thou an example to kings and ru-
lers, for all the children of pride to be-
ware how they sette themselues against
him who aduanced them.*

Thus he which sets vp, can pull
downe,

The Fall

down. Did not I send thee dreams to warne thee? Did not I sende a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and walked in thy galleries, and feasted in thy pallace, and iudged vppon thy throne, and died a king: but now thy kingdome is departed from thee, who woulde bee like Nabuchadnezzar, now the king is like a beast? If this heathen was thus challenged for his warning, which had heard but one Prophet, wee may tremble to thinke what wee shall aunswere for our warnings, which haue bin threatned as often as the Israelites, & yet prouoke the Lord whil he serueth vs, like those which curse the sunne while it shineth vpon them.

Thus haue you seene the fall of
pride,

of Nabuchadnezzar.

pride. Euen now he said, *Is not this great Babel?* Now he may saie: Is not this vnhappy Babel? eue now he sayde, *Which I haue built by the might of my power:* and now he may saie, which I haue built by the vanitie of my pride: euen now hee said, *for the honor of my maiestie:* now he may saie, , for the ruine of my kingdome: yet after this he rose againe, and came to himselfe, and receiued his kingdome, and honored him which punished him so: but the time will preuent mee to speake of his restitution, therefore here I end.

FINIS.

5 SE 54

